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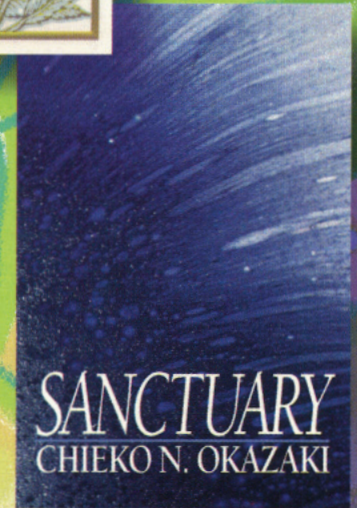
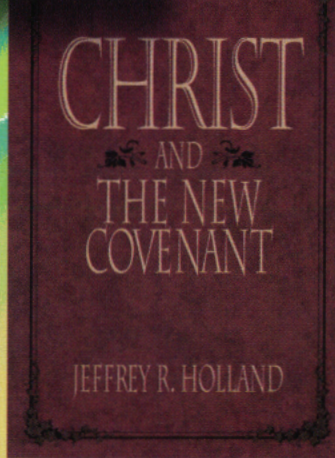
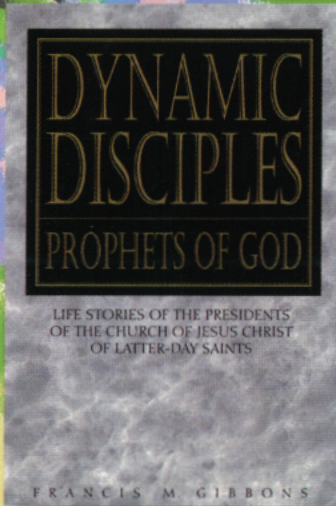
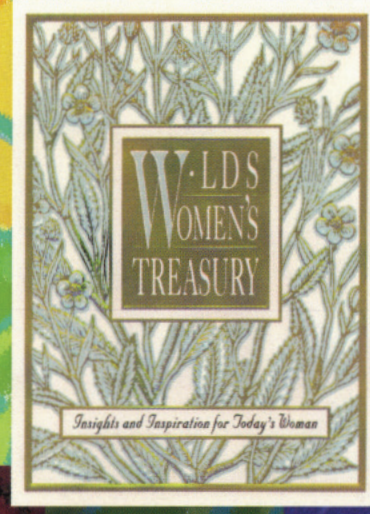
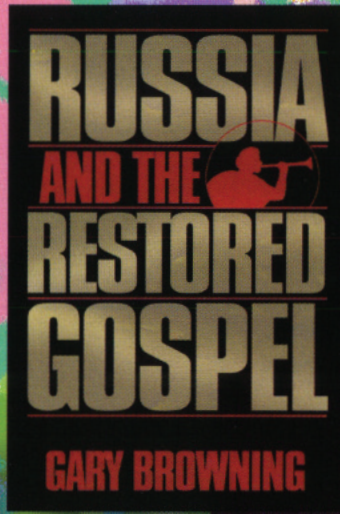
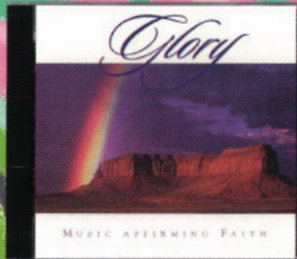
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# The Trek: 111 Days to Zion

Spring 1997

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# The Pioneer Trail

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## PIONEER

A Publication of the  
National Society of the Sons of Utah Pioneers

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The National Society of the Sons of Utah Pioneers honors early and modern-day pioneers, both young and older, for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity and unyielding determination. *Pioneer* magazine supports the mission of the Society.

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## Pioneering Our Own Families

**A**s we prepare for the 1997 Sesquicentennial trip from Nauvoo to Salt Lake City, which will take about 13 days by plane and bus, foremost in our minds is the 111 days it required for the first pioneer companies to travel from Winter Quarters to the valley of the Great Salt Lake.

Imagine slogging along, day after day, enduring hardships that are hard for us to even imagine today. Losing loved ones, freezing toes and fingers, and mothers and fathers giving what little food they had to their children.

Mr. Mont Crossland is commemorating the great sacrifice made by the Gourley family, his pioneer relatives, having commissioned a sculpture by Patch and Jean Peterson entitled "One Step at a Time." The sculpture depicts a father, mother, two daughters and two sons who were part of the Martin handcart company, burying their baby in a grave near Scotts Bluff, Neb. They finally reached Devil's Gate, Wyo., where the heavy snow and lack of food made it impossible for them to proceed. The rescue party sent out from Salt Lake City by Brigham Young finally reached these freezing and starving pioneers and led them to the Salt Lake Valley. This sculpture is located at the SUP headquarters building in Salt Lake City.

I believe that Martin B. Empey, one of our chapter presidents, accurately described the challenge we have today when he wrote: "When I think of the trek west, my mind always goes to the members of the Martin handcart company: Blake, Gourley, Uthank, Naegle and many others. All of these and many other pioneers put their lives second to their faith and hope that there is a Savior, and that He has established His church on the earth for a final time.

"We as members of the Sons of Utah Pioneers are under no less an obligation, not only to honor our forebears, but also to be worthy pioneers ourselves. We are pioneers every day of our lives, and awaken each day to challenges that our ancestors never imagined. Could we have explained to them seeing men on the moon, or wearing a watch that's really a computer on our wrist?

"The greatest and most important challenge of our time is the stability and righteousness of our families. We are members of more than one family, as a child is, as a parent is, or a grandparent is. As we play our roles in each of these families, we have different opportunities to influence for good.

"We live in a time that ancient prophets looked forward to with great anticipation. Evil and the undermining of the family unit are things they foresaw with clarity. We are pioneers because we are at odds with those who have, as never before, the means to destroy this basic unit of civilization — our families.

"A worthy and worthwhile pioneering effort should be to strengthen the families of which we are a part, to bring about happy, positive, righteous lives. This may be as simple as hugging a grandchild, as complex as helping a child through a difficult class or as loving as waiting up for a wayward child. Sometimes it is as easy as just listening to a child, or as hard as counseling a grown, married child who cries out for help.

"No matter what we think, we all have some influence on others, whether we are single or married, children or parents or grandparents. Let that influence be to strengthen and enhance the lives of others."

This issue of Pioneer is about the trek from Winter Quarters to the Salt Lake Valley. We hope you like it. ▼



*by*

*President Richard S. Frary*



# “Feeling the Holy Land”



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**“I’ve been with two other groups.**

**Daniel is the best.”** - Becky Moses

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**Elder J. Thomas Fyans** is the former Senior Member of the Presidency of the First Quorum of the Seventy, has served as Mission President, Area President, Assistant Executive Director to the Church’s Family History Department and various other assignments.

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# Come to Ogden for the 1997 Encampment!

**T**he Ogden Pioneer Chapter is inviting SUP members everywhere to plan to attend the National Sesquicentennial Encampment in Ogden Sept. 4-6.

The Encampment will be headquartered at the Ogden Park Hotel, the Ogden Peery Egyptian Theater and the new Eccles Convention Center, which is adjacent to the theater.

"We have many sites in the Ogden area that will be interesting to visit and tour," said Keith W. Wilcox, Encampment chairman. "The Aerospace Museum located at Hill Field features aircraft of every description. The Miles Goodyear Cabin and the restored Fort Buenaventura in West Ogden are highlights. And the new Dinosaur Park at the mouth of Ogden Canyon is a unique location that has attracted national attention."

At the heart of Ogden's pioneer history is the Railroad Center, which for many years was the most active location of its kind in the United States. There are now several museum there featuring the world famous Browning Arms Collection and a collection of old cars that is, in Wilcox's opinion, "most interesting."

"We will have walking tours as well as bus tours available," Wilcox said. "And of course, there will be the usual series of banquets, socials, business meetings and entertainments. We look forward to a fascinating Sesquicentennial National Encampment of the Sons of Utah Pioneers."

For more information on the Encampment, contact Wilcox at 3418 Oak Ridge Drive, Ogden, Utah 84403.

## Scout Patch: The National Society of the

Sons of Utah Pioneers has joined with the Trapper Trails Council of the Boy Scouts of America to sponsor a patch that features the SUP logo. To earn the patch, Scouts and their leaders will need to tour the National SUP Headquarters, which is located at the mouth of Parley's Canyon (3301 E. 2920 South in Salt Lake City).

"This activity provides an educational and fun activity for the boys and their leaders," said SUP President Richard S. Frary. "And it's a great opportunity to remind Scouts of the meaningful contributions and sacrifices of those who helped to settle this state."

Tours are conducted Mondays-Fridays from 10 a.m. until 4 p.m. To schedule an appointment, call (801) 484-4441.

## SUP Members and Their Families Are Invited

to attend the annual re-enactment of the driving of the Golden Spike at the National Golden Spike Site at Promontory Summit in northern Utah. As you recall, the Golden Spike was driven at the site where competing railroads came together to link America's West Coast with the rest of the country. The "Wedding of the Rails" on May 10, 1869, signaled the end of Utah's pioneer era.

The re-enactment will occur May 10 at 11 a.m. The usual Park Service fee is waived for those who attend. You should know, however, that seating is limited, so you may wish to bring folding chairs to be assured of a seat for this impressive annual ceremony.

## Are You Preparing a Talk or a Lesson

on the Utah pioneer trek of 1847? Or are you just curious to know who came, who stayed, who plowed, who cut timber or any of the fascinating details of life on the trail or in Utah during the pioneer era? The Utah History Information Center at the Utah State Historical Society (300 Rio Grande in Salt Lake City) is the place to come.

Alan Barnett, head of reference services, has compiled an extensive bibliography on the Society's holdings that will help researchers find what they are looking for. One item packed with details about the trek and the pioneer company is "Day by Day With the Utah Pioneers, 1847." Originally published in The Salt Lake Tribune in 1897, it provides a chronological record of the journey, capsule biographies of the participants, portraits of individuals and other illustrations and eyewitness accounts. In 1934 the accounts were revised by LDS Church Historian Andrew Jensen and republished by the Tribune, which provided a scrapbook in which subscribers could paste each day's entry.

Barnett invites SUP members to take advantage of the Historical Society's research materials on the pioneers dur-



ing regular hours, Monday-Friday, 10 a.m. to 5 p.m., and on Saturdays from 10 a.m. to 2 p.m.

## One Step at a Time, a powerful and

evocative new bronze sculpture by Patch and Jean Peterson, has been placed in the library of the SUP National Headquarters. The sculpture memorializes the courage of Utah's pioneers by portraying the family of Paul and Elison Gourley, members of the ill-fated Martin handcart company. In the sculpture, the family is preparing to move on with the company even while laying to rest their 9-month-old daughter, Margaret.

"Even though the suffering and heartaches of the pioneers were beyond the limits of normal human endurance, the 'inner' strength of each member of the Gourley family, as well as the other handcart pioneers, grew as a result of their experiences," said sculptor Patch Peterson. "Many indicated in their journals that when it seemed they could not go one step further, unseen angels helped push their handcarts and lighten the load. We, too, who have modern-day burdens and difficult life transitions, can accomplish our goals through faith and perseverance — one step at a time." ▼

## Calendar of Events

**MAY 10**

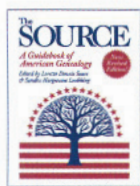
Annual Re-Enactment of the  
Driving of the Golden Spike  
at Promontory

**JUNE 7**

Dedication of Hilda Erickson  
monument in Grantsville

**SEPT. 4-6**

National Encampment in Ogden



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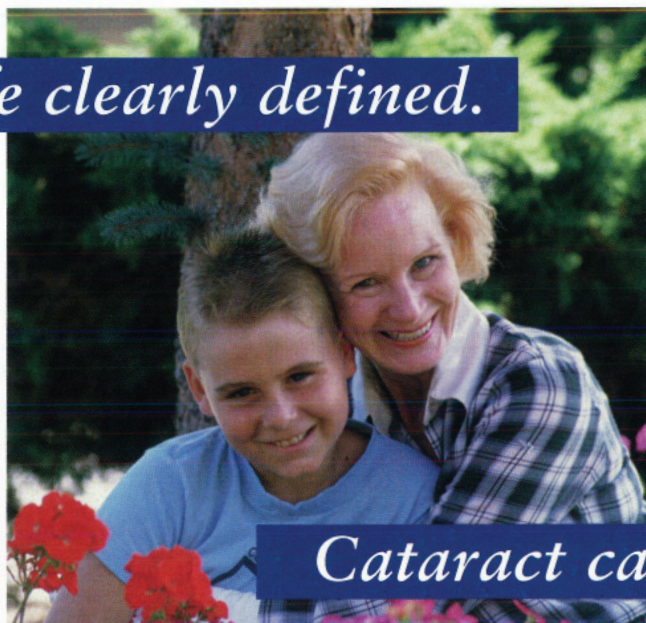
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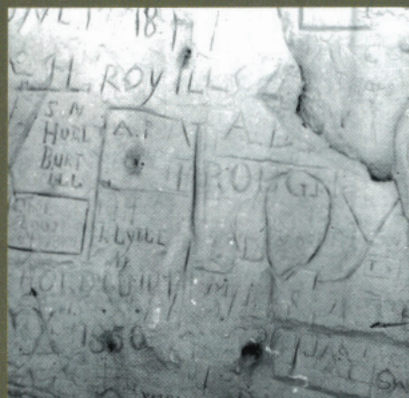
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# THE TREK

*The Camp of Israel Comes Home to Find Protection and Safety*

A Book Excerpt By Susan Evans McCloud

**T**he Camp of Israel, lofty though the term may have been, consisted at first of a conglomerate of people with various degrees of dedication, both to the gospel and to the extremity at hand. That their leader, Brigham Young, was able to mould them into an effective and cooperative unit, at times even approaching the ideal, speaks forcefully of his extraordinary leadership skills.

The first group of pioneers had been organized to include 148 people, at first intended to be all men. But Brigham gave in to his brother Lorenzo's entreaties that his asthmatic wife, Harriet, be allowed to accompany him. Lorenzo's 6-year-old son and a step-son were also included, then Clara Decker, Brigham's wife and Harriet's daughter by her first husband, and Ellen Sanders, one of Heber C. Kimball's wives.

On Monday, April 5, Heber started out with six of his teams, traveled about four miles, and formed an encampment with others of his division. He then returned to Winter Quarters for conference, and took the opportunity to bless the members of his family. Parley P. Pratt, en route to his mission to England, returned from Leavenworth with between five and six thousand dollars sent by members of the Mormon Battalion, whom he had met with there. On the 9th the Twelve started again, Heber riding in President Young's wagon, according to Brigham's arrangement. The camp was strictly organized, with the bugle blown at five every morning and prayers the first order of the day. Travel began at seven, and the men were to carry guns that were loaded and ready. There would be only half an hour for dinner, and when the camp halted for the night the wagons were to be drawn into a circle. The horn would blow again at half past eight, and bedtime was at nine o'clock sharp, except for those on guard duty.

During the first weeks of travel, William Clayton suggested to Orson Pratt, who possessed a scientific turn of mind, that a system be devised to measure the turning of the wagon wheels and the distance they

*There was the*

*tedium of travel*

*and daily tasks*

*to be performed*

*over and over*

*again, but every*

*stretch of the*

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*new experience*

*that brought its*

*own challenges*

*and gifts.*

traveled each day. It took a month of prodding, but eventually Orson designed a roadometer, and Appleton Harmon built it. And, as the brethren traveled, they took note of conditions and began to map out a precise set of instructions for those who would follow, outlining the places where grazing was plentiful and water available, identifying areas of possible danger and privation. They also worked out a system of leaving periodic and frequent messages enclosed in boxes and attached to high poles. This came to mark the Mormon Pioneer Trial as entirely unique. It was a permanent roadway for travelers who were not simply wayfarers, but part of a tightly knit community whose means of communication and cooperation were highly developed and enviable.

There was the tedium of travel and daily tasks to be performed over and over again: "[Heber recording] President Young and myself both volunteered and stood the first part of the night, till one o'clock. It was very cold indeed, and about the middle of the night it rained again." But every stretch of the journey was a new experience that brought its own challenges and gifts. April saw their first encounter with Indians (a large body of Pawnee), the Platte river to be navigated and the discovery of nature's substitute when there were wood shortages: "buffalo chips" (dried buffalo dung), which were plentifully available and made a good fire.

May started out cold, and the first day of May marked their first sight of buffalo. "The buffaloes that our eyes beheld," Wilford Woodruff recorded on May 8, "were most astonishing. Thousands upon thousands would crowd together as they came from the bluffs to the bottom-land to go to the river and sloughs to drink, until the river and land on both sides of it looked as though the face of the earth was alive and moving like the waves of the sea."

The brethren would in time experience the chilling thrill of the chase and the succulent flavor of buffalo meat cooked over the fire. Sometimes the buffalo walked right alongside the wagons, and the brethren could shoot them with no effort at all.





1861  
G. M. Dittmer







Brigham took time to complete a letter he had begun earlier to Mary Ann in which he called her his "dear companion partner in tribulation" and wrote that "I due think the Lord has blest me with one of the best famelyes that eney man ever had on the earth." Now he told her: "I pray for you continually . . . I am glad you are not a going to come on this sumer for I want to be with my famely when they come this journey . . . I want the brethren to help my famely whils I am gon and not supress them. Joseph and Brigham be good boys and mind your mother and Ales (Alice), Caroline, little Johnne and finely all my children and famely be you blest for ever and ever."

After a time, Brigham felt it expedient to challenge the brethren to a higher level of behavior. He expressed his disgust and disappointment in strong terms and descried the spirit of the camp, the playing of cards and checkers, the "folly and wickedness." This journey was meant to serve as an inspiration for generations to come. He declared he would not go one step further with them under such conditions. But then, according to the Lord's counsel in the Doctrine and Covenants, he concluded his rebuke by "very feelingly and tenderly blessing the brethren . . ." They responded, and a general reformation seemed to take place. "No loud laughter was heard," Heber reported, "no swearing, no quarreling, no profane language, no hard speeches to man or beast, and it truly seemed as though the cloud had burst, and we had emerged into a new element, a new atmosphere, a new society and a new world."

Wilford Woodruff described the effect the experience had upon him: "In the morning I shaved, cleansed my body, put on clean clothing, etc., read a chapter in the Book of Mormon, humbled myself before the Lord, and poured out my soul in prayer before Him, and His spirit descended upon me and I was blessed and prepared for the service of the day."

On the 2nd of June, the pioneers camped across from Fort Laramie. In seven weeks they had traveled 543 miles from Winter Quarters, leaving the low, even country of Nebraska behind. After they crossed the Platte, opposite the Fort, they would be traveling through Wyoming and gradually ascending the great eastern plateau of the Rocky Mountains.

Several of the brethren crossed the river and met the Frenchman, Mr. Burdoe, who superintended the fort. He received them in a kindly manner, but astonished them by saying that Governor Boggs of Missouri and his men had come through, "and had much to say against the Mormons and cautioned him to take care of his horses and cattle, etc., lest they should steal them. He tried to prejudice him all he could against us. Burdoe said that Boggs' company were quarreling all the time, and most of them had deserted him. He finally told Boggs and

*The company  
reached Independence  
Rock on the 21st  
of June, and beheld  
the magnificence  
of South Pass on  
the 26th, with  
the stretching  
vistas of the  
Rocky Mountains  
outlined at a great  
distance before them,  
gray with the  
gauntness of bare  
rock, softened by  
the mottled purple  
of shadow.*

company to let the Mormons be what they might, they could not be worse than he and his men."

At the fort, members of Brigham's camp were surprised to be joined by a small company of Saints from Mississippi who, under the direction of brother Crow, were in search of the main body of the church. They remained with Brigham's company for the rest of the journey.

The going began to get rough. It took them seven days to cross the Platte river, and a small party Brigham had sent ahead ferried a group of emigrants across at the price of \$1.50 for each wagon and load, paid in foodstuffs. Wilford Woodruff recorded: "In the evening the flour, meal and bacon which had been earned from the Missouri company for ferrying them over were distributed through the camp equally. It amounted to five and one-half pounds of flour, two pounds of meal and a small piece of bacon for each individual in camp. It looked as much of a miracle to me to see our flour and meal bags replenished in the midst of the Black Hills as it did to have the Children of Israel fed with manna in the wilderness; but the Lord has been truly with us on our journey and wonderfully preserved and blessed us."

In the Black Hills, Heber discovered a beautiful spring of water, bubbling up clear and cold. He named the spot "Kimball's Spring," perhaps wondering if he might, indeed, be the first white man to have discovered its charms.

The crude, quarrelsome nature of the Missourians who traveled near the Utah pioneers irritated the brethren. Once six of these men, ridiculously disguising themselves as Indians, came upon Heber and Ezra T. Benson as they were riding ahead of the company to scout out a camping ground. The Missourians sprang up suddenly from the grass at the side of the road and mounted quickly, hoping to frighten the two men. When the brethren failed to respond, one of the party motioned dramatically for the two to go back. As they kept on, ignoring their would-be tormentors, the men scampered off and disappeared, though Heber and Ezra, on reaching the summit, observed them racing into camp to brag of their exploit. Indignant, but dignified, the two men let the incident go.

The company reached Independence Rock on the 21st of June, and beheld the magnificence of South Pass on the 26th, with the stretching vistas of the Rocky Mountains outlined at a great distance before them, gray with the gauntness of bare rock, softened by the mottled purple of shadow. "I went to the north end, which is the highest point of Independence Rock," Wilford Woodruff recorded. "There is an opening or cavern that would contain thirty or forty persons and a rock standing upon the highest peak of about three tons weight. Upon this rock we climbed to the highest point and offered up our prayers according to the order of the priesthood,







praying earnestly for the blessing of God to rest upon President Young and his brethren of the Twelve and the whole Pioneer Camp."

During the trek, Brigham's company had a number of interesting visitors. Moses "Black" Harris, who had lived nearly a quarter of a century west of the Rockies, was not optimistic about the possibilities in the Great Basin. Jim Bridger, the famed mountain man, didn't seem to think that grain could be grown there, stating a bit flamboyantly that he would give a thousand dollars for the first bushel of corn grown in the Great Basin. On the heels of these visitors came Samuel Brannan, whom Brigham had sent to colonize California. He and two companions had come overland from San Francisco, and it was his intent to persuade Brigham to settle the pioneers in the favorable climate of the coast. In California, all things seemed possible and promise seemed to whisper in the very breath of the ocean-blessed air.

Brigham had other, more crucial considerations in mind: "I do not wish men to understand that I had anything to do with our being moved here, that was the providence of the Almighty. It was the power of God that wrought out salvation for this people, I never could have devised such a plan . . . We had to have faith to come here. When we met

*"I do not wish men*

*to understand that*

*I had anything to*

*do with our being*

*moved here; that*

*was the providence*

*of the Almighty."*

Mr. Bridger on the Big Sandy River, said he, 'Mr. Young, I would give a thousand dollars if I knew an ear of corn could be ripened in the Great Basin.' Said I, 'Wait eighteen months and I will show you many of them.' Did I say this from knowledge? No, it was my faith... Why did we not go to San Francisco? Because the Lord told me not: 'For there are lions in the way, and they will devour the lambs, if you take them there.'"

On the Fourth of July, "just another hot, dusty, mosquito-ridden day of traveling," five volunteers (including Brigham's brother Phinehas), headed back to meet the second group of pioneers and guide them in their journey. Three days later the company reached Fort Bridger, where they took two days to make much-needed repairs, shoe horses and prepare for the last leg of their journey.

On July 12, Brigham was struck with a fever, now identified as Colorado tick fever. He immediately became very ill, "raving and insensible."

"He experienced excruciating headaches, high fever and severe aches and pains in his back and joints. He was, as he described himself, almost mad with pain." The situation was so severe that at times the brethren paused to pray and fast for his recovery. Brigham was to remain sick and bedridden for the remainder of the journey.

*Pass along your good fortune...*





Orson Pratt, Erastus Snow and others were sent from Bear River ahead of the general group to break a road through the canyons. This group reached the valley on July 20. On July 22, the main camp caught their first view of the valley — "the Salt Lake in the distance with its bold hills on its islands towering up in bold relief behind the Silvery Lake," wrote Thomas Bullock. "The sky is very clear, the air delightful and all together looks glorious, the only drawback appearing to be the absence of timber. But there is an ocean of stone in the mountains to build stone houses and walls for fencing. If we can only find a bed of coal we can do well and be hidden up in the mountains unto the Lord."

Lorenzo's wife, Harriet, was not so enthusiastic in her assessment. As she gazed over the barren valley she said to her husband, "We have traveled fifteen hundred miles to get here, and I would willingly travel a thousand miles farther to get where it looked as though a white man could live." Lorenzo seemed to partake of the same spirit of discouragement and exhaustion, for he wrote: "This day we arrived in the valley of the Great Salt Lake. My feelings were such as I cannot describe. Everything looked gloomy and I felt heartsick."

Brigham, however, recorded on July 23: "I ascended and crossed over the Big Mountain, when on its

*The Camp of Israel,*

*weary and grateful,*

*had come home*

*to the place which*

*the God of Israel*

*had prepared*

*for his Saints.*

summit I directed Elder Woodruff, who had kindly tendered me the use of his carriage, to turn the same halfway round so that I could have a view of a portion of the Salt Lake Valley. The spirit of light rested upon me and hovered over the valley, and I felt that there the Saints would find protection and safety."

It took only hours for the pioneers to begin settling in. "There were no idlers in the camp, all were busy as bees," Wilford Woodruff recorded. "They dammed up one creek, and before night had spread the water over a large tract and irrigated the parched ground. This was the beginning of irrigation in the Salt Lake Valley, July 24, 1847."

That same day, Brigham and Heber crossed Emigration Creek the necessary 18 times and went down into the Salt Lake Valley together — as they had been since the Lord first placed his hand on their lives. That evening a beautiful thundershower, and a gentle rain washed the entire valley as a benediction on that first Pioneer Day. The Camp of Israel, weary and grateful, had come home to the place which the God of Israel had prepared for his Saints. ▼

*(This is an excerpt from Brigham Young: A Personal Portrait, published last year by Covenant Communications Inc. of American Fork, Utah. The author has published 25 books, including historical fiction, biography, poetry and children's literature. She is also author of the hymn, "Lord, I would Follow Thee.")*

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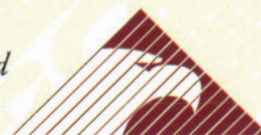
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# BRIGHAM YOUNG 1847 ROUTE



Wilford Woodruff



Albert P. Rockwood



Amasa Lyman



Joseph Hancock



Eli Harvey Peirce



Erastus Snow



George A. Smith



Green Flake



Orson K. Whitney



Howard Egan



Simeon Fuller Howd



Isaac Perry Decker



Harriett Decker Young



Brigham Young



Ellen Sanders Kimball



Seth Taft



Orson Pratt



Levi Newell Kendall



Lorenzo S. Young

## FIRST TEN

Wilford Woodruff, Captain  
John S. Fowler  
Jacob D. Burnham  
Orson Pratt  
Joseph Egbert  
John M. Freeman  
Marcus B. Thorpe  
George A. Smith  
George Wardle

## SECOND TEN

Ezra T. Benson, Captain  
Thomas B. Grover  
Barnabas L. Adams  
Roswell Stevens  
Amasa M. Lyman  
Starling Driggs  
Albert Carrington  
Thomas Bullock (Clerk of the camp)  
George Brown  
Willard Richards  
Jesse C. Little

## THIRD TEN

Phineas H. Young  
John Y. Green  
Thomas Tanner (Captain of the cannon)  
Brigham Young (lieutenant-general)

Clarissa Decker Young  
Addison Everett (a captain of 50)  
Truman O. Angell  
Lorenzo D. Young and,  
Harriet P. Wheeler Young  
Bryant Stringham  
Joseph S. Scofield  
Albert P. Rockwood (a captain of 100)

## FOURTH TEN

Luke S. Johnson, Captain  
John Holman  
Edmund Ellsworth  
Alvarus Hanks  
George R. Grant  
Millen Atwood  
Samuel B. Fox  
Tunis Rappleyee  
Harry Pierce  
William Dykes  
Jacob Weiler

## FIFTH TEN

Stephen H. Goddard, Captain  
Tarlton Lewis (a captain of 50)  
Henry G. Sherwood  
Zebedee Coltrin  
Sylvester H. Earl  
John Dixon

Samuel H. Marble  
George Scholes  
William Henrie  
William A. Empey

## SIXTH TEN

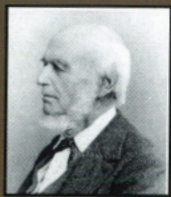
Charles Shumway, Captain  
Andrew Shumway  
Thomas Woolsey  
Chauncey Loveland  
Erastus Snow  
James Craig  
William Wordsworth  
William Vance  
Simeon Howd  
Seeley Owen

## SEVENTH TEN

James Case, Captain (also a captain of 50)  
Artemas Johnson  
William C. A. Smoot  
Franklin B. Dewey  
William Carter  
Franklin G. Losee  
Burr Frost  
Datus Ensign  
Franklin B. Stewart  
Monroe Frink  
Eric Glines



# ING COMPANY OSTER



Charles Alfred Harper



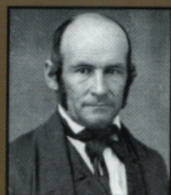
Charles Shumway



Willard Richards



Hans Christian Hansen



Heber C. Kimball



Horace K. Whitney



Horace Thorton



Sylvester H. Earl



Young



Jacob Weiler



Jesse Little



John S. Higbee



John Streater Gleason



Starling Graves Driggs



Luke S. Johnson



Norton Jacob



Orrin Porter Rockwell



Tarlton Lewis



Clara Decker Young

Ozro Eastman

## EIGHTH TEN

Seth Taft, Captain  
Horace Thornton  
Stephen Kelsey  
John S. Eldredge  
Charles D. Barnum  
Alma M. Williams  
Rufus Allen  
Robert T. Thomas  
James W. Stewart  
Elijah Newman  
Levi N. Kendall  
Francis Boggs  
David Grant

## NINTH TEN

Howard Egan, Captain  
Heber C. Kimball and  
Ellen Saunders Kimball  
William A. King  
Thomas Cloward  
Hosea Cushing  
Robert Byard  
George Billings  
Edson Whipple  
Philo Johnson  
William Clayton

## TENTH TEN

Appleton M. Harmon, Captain  
Carlos Murray  
Horace K. Whitney  
Orson K. Whitney  
Orrin P. Rockwell  
Nathaniel T. Brown  
R. Jackson Redding  
John Pack (a captain of 50) (Major)  
Francis Pomeroy  
Aaron Farr  
Nathaniel Fairbanks

## ELEVENTH TEN

John S. Higbee, Captain  
John Wheeler  
Solomon Chamberlain  
Conrad Klineman  
Joseph Rooker  
Perry Fitzgerald  
John H. Tippetts  
James Davenport  
Henson Walker  
Benjamin Rolfe

## TWELFTH TEN

Norton Jacobs, Captain  
Charles A. Harper  
George Woodard

Andrew Gibbons

Stephen Markham (a captain of 100) (Colonel)  
Lewis Barney  
George Mills  
Joseph Hancock  
John W. Norton

## THIRTEENTH TEN

John Brown, Captain  
Shadrach Roundy (a captain of 50) (Major)  
Levi Jackman  
Lyman Curtis  
Hans C. Hansen  
Matthew Ivory  
David Powers  
Hark Lay  
Oscar Crosby

## FOURTEENTH TEN

Joseph Matthews, Captain  
Gilbroid Summe  
John Gleason  
Charles Burke  
Alexander P. Chessley  
Rodney Badger  
Norman Taylor  
Green Flake  
Ellis Eames (sick, returned to Winter Quarters)  
There were also 2 children with the company.





ELLEN SANDERS KIMBALL. HARRIET DECKER YOUNG. CLARA DECKER YOUNG.

1847-1919  
J. B. MOORE.

FIRST UTAH PIONEER WOMEN, 1847.



# “SHE’S GOING”

*Three Women, Two Children Made 1847 Pioneer Trek*

Chances are the last thing on Clara’s mind that July day in 1847 was her birthday. She’d just spent the last four months toiling across the mountains and prairies, rivers and valleys. Now it was July 22 — her 19th birthday — and she was entering an arid sea of sand, probably more concerned about calling this desert “home” than remembering that she was another year older.

Clara (Clarissa) Decker Young was one of three women in her husband Brigham’s original 1847 pioneer company. She was joined on the trek by two other women: her mother, Harriet Page Wheeler Young, who was married to Brigham’s elder brother, Lorenzo Dow Young; and Ellen Sanders Kimball, a wife of Heber C. Kimball.

By Kellene Ricks Adams







With Harriet were the company's two children: 6-year-old Isaac Perry Decker, Harriet's son from her previous marriage, and 6-year-old Lorenzo Sobieski Young, Lorenzo's son with his first wife.

The three women members of the original pioneer company were well-prepared for the historic roles they played. Forty-three-year-old Harriet was a faithful, hardy frontier woman. A schoolteacher by training and profession, she moved several times with her first husband, Isaac Decker, as he homesteaded in New York and Ohio. The family eventually settled in Portage County, Ohio, where they first heard the Mormon missionaries preach. They were baptized in 1833 and kept close company with the Young clan.

At one point Joseph Smith reportedly asked Isaac for assistance in trying to save the Kirtland Bank. Isaac gave all that he had — his farm, home, livestock, even the household furniture — in an attempt to provide collateral for Kirtland banknotes. Unfortunately, the bank collapsed, leaving Isaac and Harriet penniless.

When the Saints left Kirtland in 1837, Lorenzo Young donated a team to the Deckers, and the two families traveled to Nauvoo together. While at Nauvoo, Harriet and Isaac amicably separated, and Harriet subsequently married Lorenzo in 1843. A short time later, Brigham married Clara, Harriet's daughter.

As a child, Clara had delicate health. At one point, her parents despaired of raising her to adulthood. But the frontier lifestyle apparently toughened her up, and she was able to join the church as it moved headquarters from Kirtland to Nauvoo, and then on to Salt Lake.

Ellen Kimball was 22 years old that summer of 1847. Born in Norway, she and her family had emigrated to the United States in 1837. They eventually settled in Indiana, where the family built a house and planted crops.

Within two years, both of Ellen's parents died, leaving her and her brothers and sisters orphans. The children ended up in LaSalle, Indiana, where they lived with relatives and other Norwegian emigrants. In 1842, Ellen joined the LDS Church, and in 1846 she married Heber C. Kimball. According to family records, Ellen was good-natured, loving and a woman of fortitude. "She was of medium size, very fair complexion, like her countrywomen, with good color, rosy cheeked, and abundance of light hair, and altogether comely, wholesome and good looking. She was very sympathetic and wholehearted, generous and kindly. Her resemblance to Clara Barton, the famous Red Cross woman, whom all the soldiers simply adore, is very striking."

Originally, only men were to participate in the first company of westward-bound wagons. Stories vary about how Harriet, Clara and Ellen joined the

roster. One version indicates that Harriet suffered from asthma and may have insisted on accompanying her husband, saying that if she stayed at Winter Quarters any longer, she'd die.

A more colorful version holds that the night before the group was to leave, Lorenzo visited his brother, Brigham, to ask to be replaced. When Brigham asked why, Lorenzo reportedly explained: "Harriet has put her foot down and told me that if I think the men of this church are going out yonder some place and pick a permanent abode for the women without even giving them the right of consultation, then I've got some more guesses coming. She says either she's going or I'm not."

After thinking it over for a few minutes, Brigham is alleged to have said: "Well, Dow, you know Harriet as well as I do (she was Brigham's mother-in-law twice over), and if she says she's going — she's going. There's not much we can do about it."

If Harriet was wanting a say in where the Utah pioneers settled, it's doubtful she had it. Tradition indicates that neither she nor Ellen Kimball were very happy with the Salt Lake Valley when they saw it. "We have traveled 1,500 miles to get here," Harriet reputedly said, "and I would willingly travel a thousand more to get where it looked as though a white man could live."

Harriet's attitude may have been understandable when you consider she entered the valley several months pregnant. Harriet and Lorenzo's son was born in September, the first white male child born in their new Zion. Ellen was also pregnant during the westward journey. She and Heber welcomed their son in January; unfortunately, he died just a few months later.

Several men in that first group kept diaries of their travels, and others recorded the story later. The three women, however, left no records behind. Interestingly, the diaries that were kept record little of the women's presence. One man recalled that Ellen was trying to bake bread one day, but the wind blew so hard she couldn't do it. And Harriet is remembered for saying that the scent from dead buffalo littering the prairie made her ill (no surprise, considering her pregnancy). When the group paused at the Green River for a few days to ferry the wagons and supplies over, Harriet is recorded as observing that being in the shade of the trees was "a real treat, I assure you, they being the only ones seen for a hundred miles."

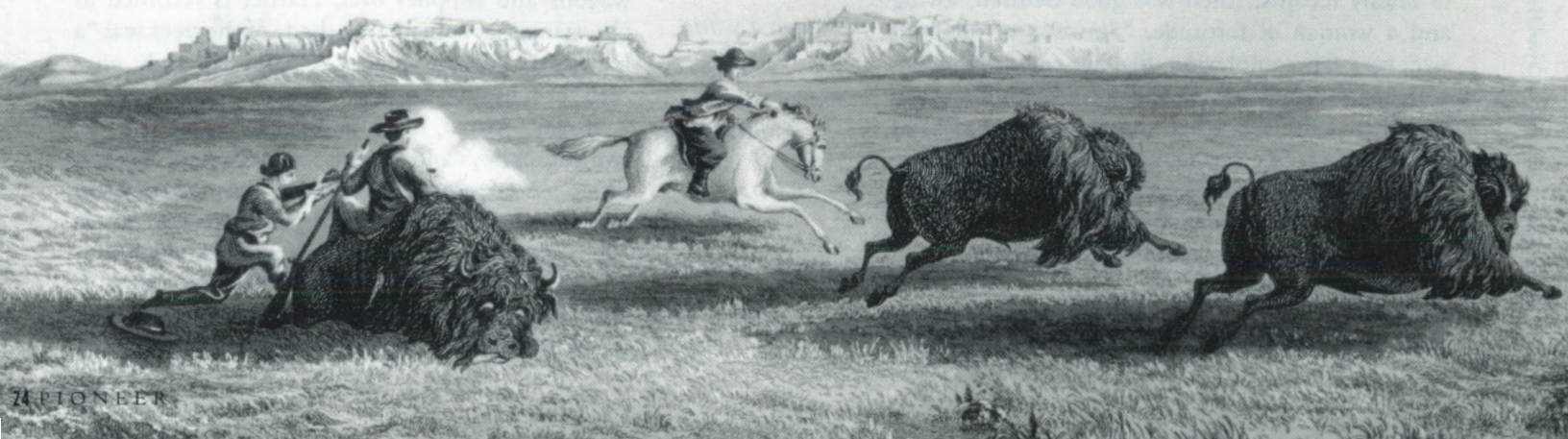
Today Harriet, Clara and Ellen, along with the two young boys and the other members of that first group are memorialized on the "This is the Place" monument at the mouth of Emigration Canyon. Their names go down in history as the first of thousands of women and children to sacrifice much in their efforts to reach the Salt Lake Valley. ▼

(Kellene Ricks Adams is a freelance writer who lives in Salt Lake.)

*"We have  
traveled 1,500  
miles to get here,"  
Harriet Young  
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arrival in the  
Salt Lake Valley,  
"and I would  
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a thousand more  
to get where  
it looked as  
though a white  
man could live."*



# WELCOME TO THE WEST





**T**he crossing of the Loup Fork at the 98th meridian brought the Utah pioneers into the West, a reality they sensed immediately. It was a change of climate, of vegetation, of animal life. The grasses became shorter and less verdant. The men's skin, used to higher humidity, became dry and rough; their lips cracked, and their hair became like straw. William Clayton noted, "The wagons and everything else is shrinking up, for the wind is perfectly dry and parching; there is no moisture in it. Even my writing desk is splitting with the drought."

It was about this time, too, they had a Sunday service at Brigham Young's wagon where a choir hastily formed from the group sang, "This Earth Was Once A Garden Place." Erastus Snow said he had never been happier in his life, and George A. Smith recommended that the brethren be careful not to destroy animal life unnecessarily. At this point, as if on cue, a wolf approached the camp, and all unanimously agreed to let him live and continue their meeting.

The next morning brought Indian trouble as two crept upon their hands and knees toward camp, apparently to steal horses. They made it to within three yards of the camp guard before they were discovered. Then they rose and ran, amid gunfire, and four more leaped out of the grasses and joined them. That evening, after a day of hunting, the pioneers returned to camp to find that the Indians had finally succeeded in stealing two horses. The next morning four men, including Porter Rockwell, who would become known as an accurate and deadly shot, started back over the trail on horseback in search of the lost animals. They found the trail of the horses and followed it to a clump of willows and trees. Suddenly 15 Indians sprang out of the grass, armed with bows, arrows and guns, and came toward the men on their horses, grabbing at bridles, hoping to steal these horses, too. Porter Rockwell was convinced he had found the thieves, but he did not feel like provoking a fight with them. He knew it would lead to bloodshed and endanger the lives of the companies to follow. The Indians kept the horses.

Past the Loup Fork and on into the Platte River Valley, the eyes of the pioneers were trained on the prairie, straining for that first glimpse of buffalo. These shaggy creatures, the sight of which exhilarated the early pioneers, roamed the Platte River grassland in the tens of millions during the nineteenth century. Later travelers would decimate the buffalo with wanton killing, leaving decaying carcasses strewn across the plains, but the Utah pioneers were conservationists, true to the message they had shared the Sabbath before. In an era when Mark Twain would set fire to the forests around Lake Tahoe just for the sport of watching them burn, Brigham Young would tolerate no such waste.

*The sight of  
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*astonished the*

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*Woodruff*

*said, "It*

*looked as*

*though the*

*whole face of*

*the earth was*

*alive and*

*moving like*

*waves of*

*the sea."*

He told the men that only enough buffalo could be taken to feed the company. The word was: "If we do slay when we do not need, we will need when we cannot slay."

This advice would turn out to be easier to say than to follow.

The first day of May was a cold 30 degrees, but a sense of skin-tingling electricity filled the pioneer company as they caught sight of their first buffalo — three of them, quietly grazing on the bluffs off to the right. Four miles farther a large herd was discovered, and through their telescopes William Clayton counted 72 and Orson Pratt 74. Those of the company designated as hunters — eight on horseback and 11 on foot, as well as members of the Twelve — were anxious to go after them. The wagons halted while the hunters began a spirited chase, resulting in the killing of 10 buffalo by that afternoon. The meat was distributed equally among the companies, a quarter of a buffalo for each 10 people. They feasted that night and spent the next morning cutting their meat into strips and drying it over a fire to preserve it for future use. The hides were cut into strips to be used for ropes and thongs. "The meat is very sweet," wrote William Clayton, "and as tender as veal."

The savory buffalo was probably a welcome treat from the usual pioneer diet — corn-meal mush, white or navy beans, salt-rising bread and, for the fortunate, a few potatoes or dried apples and peaches — but at first it was a little rich for their systems. George A. Smith wrote, "I ate heartily of buffalo meat, and was routed out very early by its effect."

In the treeless wilderness through which they passed, the pioneer company found another use for buffalo. Just when cold suppers were becoming tedious, they discovered that buffalo dung, which dried quickly and dotted the landscape in great plenty, was an adequate substitute for wood. They learned to scoop out a hole in the ground, fill it with what they called buffalo chips ("to save a hard word") and make a fire in the most desolate regions.

In the days that followed, herds of buffalo, hundreds of thousands of them, crowded the trail and cropped the grasses, making it difficult for the pioneers to feed their own cattle. The sight of a country literally black with buffalo as far as the eye could see astonished the men. Wilford Woodruff said, "It looked as though the whole face of the earth was alive and moving like waves of the sea." Heber C. Kimball noted that he had heard many buffalo tales told, but he had never expected to "behold what his eyes now saw."

Herds in such immense numbers posed their own danger to the pioneers. One earlier traveler of the trail said, "We saw them in frightful droves, as far as the eye could reach, appearing at a distance as if the ground itself was moving like the sea. Such





Scots Bluffs, by George Strebel. Courtesy LDS Church Archives.

*Wilford wrote, "[the bluffs] presented the most singular natural scenery that I ever beheld in my travels on the earth."*

large armies of them have no fear of men. They will travel over him and making nothing of him." Brigham Young thought a much greater danger was spiritual — that many of the men continued eager to kill more buffalo for sport after the company's needs were satisfied. He issued an ultimatum that he would remind the men of again and again: "There would be no more game killed until such time as it should be needed, for it was a sin to waste life and flesh."

As the company continued to push west along the Platte, filling their shoes with sand, the weather was often cloudy and cool. The buffalo began to decrease in numbers, and the landscape became more variegated as the long valley began to pinch down in a broken series of hills and ravines. Orson Pratt, who thought of the company as "adventurers in . . . savage and inhospitable wilds," saw in the new contours of the land "a tumultuous confusion

of ocean waves, when rolling and tumbling in all directions by violent and contrary winds." Farther on, when the land was broken by bluffs, their ideas became even more romantic. Wilford wrote, "[the bluffs] presented the most singular natural scenery that I ever beheld in my travels on the earth. It has the greatest appearance of the old walls and ruins of the castles of Europe." One of these they called Ancient Bluff Ruins. Wilford hiked to its top carrying a bleached buffalo skull on which he wrote the names of the Twelve and the distances from several places for the benefit of the next camp. It would become for the generations that followed the very symbol of the trail and the community of spirit that was felt by pioneers in companies widely scattered from each other. Like the gospel, the trail bound them to each other. ▼

*(Excerpted from The Gathering: Mormon Pioneers on the Trail to Zion, published in 1996 by Deseret Book.)*





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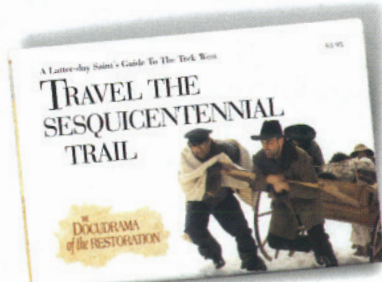
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# THE PLATTE RIVER FERRYMEN

*Making the Trek Safer and Easier for Hundreds of Pioneers*

By Sharon Mangum Bliss and Kaylene Allen Griffin

As the members of Brigham Young's original 1847 pioneer company began their journey westward, their first thought was to improve the trail for others who were to follow, unlike the Oregon and California emigrants who followed essentially the same trail through most of Wyoming and who did not expect to travel the road again. The Utah pioneers were generally credited with inventing the "roadometer," a device attached to a wagon wheel that accurately measured the mileage travelled. This enabled William Clayton to prepare and publish his "Emigrant's Guide," the most complete and reliable guide available for the trail and a book that was used mostly by non-Mormons.

Communication along the trail was imaginative. Bleached buffalo skulls were used as "news" resources by the Mormon pioneers. A board with a saw-crack attached to a pole served as a mailbox and became known as the "Platte Post Office." The pioneers not only traveled West, but also East in a constant two-way stream of traffic for supplies and to assist new trains of emigrants bound for the Valley of the Great Salt Lake.

On the evening of May 22, a full moon made the campsite nearly as bright as day. Some said that the shining tops of the wagons looked almost like the billowing sails of a ship at sea. Members of the camp had gathered to listen to the strains of a violin. "Then we had a mock trial at 9 p.m. in the case of the camp vs. James Davenport. He was charged with

blockading the highway and turning ladies out of their course. We laughed until our sides split at R. Jackson Redden acting as presiding judge. Edson Whipple was the attorney for the defense and Luke S. Johnson as attorney for the people. This wonderful evening is the climax of a day filled with work, vigilance and weary travel, but also filled with a sense of accomplishment."

By June 12, the wagon train arrived at the upper crossing of the North Platte, later known as Fort Casper. The river was swollen from the spring run-off. Rafts were built to convey the empty wagons across. Wagon contents were carried across on the Revenue Cutter, a leather boat carried on a wagon bed, which also served as a butcher wagon and meeting podium. High winds and dangerously high water — 150 yards wide and 10-15 feet deep in the channel — made the crossing difficult. Only 23 wagons had crossed during the first hard day.

Tired of the slow progress, Brigham Young commissioned the construction of a larger ferry boat. Men were sent downstream to locate two large cottonwood trees to serve as a base. The trees were 23-feet long and were hollowed out like canoes. Cross timbers (gunwales) were obtained from the mountain, and slabbing for the floor came from smaller cottonwoods upriver. Completed in about three days, the ferry was furnished with three large oars — one on each side and one as a rudder for control.







According to Jesse W. Crosby, the boats were “managed by means of large ropes stretched across the stream, then with pulley blocks working on the before named rope, then guy ropes attached to each end of the boat, and to the two blocks with pulleys, then drop one end of the boat so that the force of the current pressing against it will push the boat across, then reverse the process and the boat will recross and make in about five minutes.” The ferry is accurately depicted by Harold I. Hopkinson’s painting, “Crossing the Platte.” Other small wagon trains en route to Oregon and California contracted with the ferrymen to carry them across, as well.

On June 18, 1847, Brother Brigham designated nine men to remain and operate the ferry while he and the rest of the pioneer company pushed on to their new home further West. This operation marked the beginning of commercial ferrying in the Rocky Mountains. The men who founded this enterprise were Thomas Grover, a professional ferryman, named captain; William Empey, assistant captain; Appleton Harmon, carpenter and mechanic (it was Harmon who constructed the “roadometer” for measuring the distance the pioneers traveled each day); Luke Johnson, doctor and hunter; James Davenport, blacksmith; John Higbee, herdsman; Edmond Ellsworth, hunter; Francis Pomeroy, hunter; and Benjamin Stewart, miner. Eric Glines was also assigned to the group, but he stayed only a few days before returning east to meet his family, who were in the next wagon train.

“Instructions to the above names are repeated, brethren, as you are about to stop at this place for a little season, for the purpose of passing emigrants over the river and assisting the Saints,” said Brigham Young in his written instructions to the ferrymen. “We have thought fit to appoint Thomas Grover superintendent of the ferry, and of your company. If you approve, we want you to agree that you will follow his council implicit and without gainsaying and we desire that you should be agreed in all your operations, acting in concert, keeping together continually and not scattering to hunt.

“At your leisure, put yourselves up a comfortable room that will afford yourselves and horses protection against the Indians should a war party pass this way.

“But, first of all, see that your boats are properly secured by fastening raw hides over the tops of the canoes or some better process. Complete the landings, and be careful of lives and property of all you labor for, remembering that you are responsible for all accidents through your carelessness or negligence and that you retain not that which belongs to the traveler.

“For one family wagon, you will charge \$1.50, payment in flour and provisions at stated prices or \$3 in cash. You had better take young stock at a fair valuation instead of cash and a team if you should want the same to remove.

*The ferry  
was to be  
maintained  
for two  
purposes:  
to assist  
the main  
body of  
Utah pioneers  
who were  
yet to follow,  
and to  
earn needed  
provisions  
from other  
emigrants  
who needed  
this service.*

“Should emigration cease before our brethren arrive, cache your effects and return to Laramie and wait their arrival, and come on with them to the place of location. We promise you that the superintendent of the ferry shall never lack wisdom or knowledge to devise the council you in righteousness and for your best good, if you will always be agreed and in all humility, watch and pray without ceasing.

“When our emigration companies arrive if the river is fordable, ferry them and let them who are able pay a reasonable price. The council of their camp will decide who are able to pay.

“Let a strict account be kept of every man’s labor, also of all wagons and teams ferried and of all receipts and expenditures, allowing each man according to his labor and justice, and if anyone feels aggrieved let him not murmur, but be patient until you come up and let the council decide. The way not to be aggrieved is for every man to love his brother as himself.”

The ferry was to be maintained for two purposes: to assist the main body of Utah pioneers who were yet to follow, and to earn needed provisions from other emigrants who needed this service. In addition to the price of ferrying, doctoring, blacksmithing and ox and horse shoeing were available for a fee.

Hunting by the ferrymen was an important activity, although Brigham Young strongly counselled his followers against wasting game. There was an abundance of buffalo, antelope and deer. Wolves and mountain lions occasionally presented problems. Fishing was excellent at Deer Creek and Garden Creek in Wyoming.

During their time at the ferry, the pioneering ferrymen moved several times, looking for better feed for their animals. They also moved the physical location of the ferry. Toward the end of June, soldiers from the Mormon Battalion began arriving at the ferry on their way back to their families in the East. Illness was not reported in any journal until then. On July 9, 1847, James Davenport was reported “sick” on the record, along with Edmond Ellsworth.

On July 11, 1847, it was decided to cease operations at the ferry. According to Davenport’s journal: “The river is now fordable and from all appearances the emigration nearly all passed. Some of our brethren that were here wanted to go back to meet their families. It was thought advisable by Captain Grover to divide the substance of what we had gained equally among us. It was accordingly so done.”

The parting of the Platte River ferrymen was not especially amicable. Several journals indicate some friction in the group that complicated their final days together. But they settled their affairs equitably as Brigham Young had counseled, and they returned to their families and eventually made their way to the Salt Lake Valley having made the journey safer and easier for hundreds of their fellow pioneers. ▼



# New Monument Honors the Last Living Pioneer



When Hilda Erickson died in 1968, Utah lost its last living link to the pioneer era.

Born in 1859 in Sweden, Hilda came to the United States as a child with her parents and crossed the plains at age 6, arriving in Utah in 1866. One hundred years later, she crossed the plains again — much more quickly — as a passenger aboard the first jet airplane to land at Salt Lake City International Airport.

On June 7, the Settlement Canyon Chapter will dedicate a 10-foot-tall statue to this remarkable woman. President James E. Faust of the LDS Church's First Presidency will preside at the ceremony in front of the new City Hall in Grantsville, Utah, not far from where Hilda made her home for a large part of her life.

The \$90,000 monument shows Hilda riding side-saddle on one of her favorite horses. Twelve-inch and 21-inch bronze replicas of the statue are being sold to help pay for the project. A detailed history of Hilda's life, complete with photographs, is being published in a book that will also be available at the time of the dedication.

"During her long and productive life, Hilda devoted herself to serving others," said Donald Rosenberg, monument project chairman for the Settlement Canyon Chapter. "She left behind a legacy that has been duplicated by very few individuals."

Hilda and her husband, John A. Erickson, spent 12 years in Ibapah as missionaries for the LDS Church teaching the Indians there. They fell in love with the area, and after their mission they started the Last Chance Ranch some 30 miles north of Ibapah. Hilda became a vital part of the community as a licensed obstetrician as well as a gener-

al practitioner, dentist, veterinarian, tailor, teacher, gardener and owner of two general stores. She also served for 25 years as the ward Relief Society president, and was known for her intricate hand-made lace. When she passed away on January 1, 1968 at the age of 108, she was hailed as a woman who wove many talents and interests into the rich fabric of one remarkable life.

"While dedicating this monument, we will be celebrating both the accomplishments of one woman and expressing love, appreciation, respect and gratitude to all of those faithful Utah pioneers," Rosenberg said. "We honor them all as we honor the last living pioneer. Whenever we look upon this monument, we should do so with deep appreciation for our pioneer heritage."

**Carl Mellor,**  
a member of the SUP, the Lehi Historical Commission and the Lehi Chamber of commerce, has established for SUP and similar groups the Sesquicentennial edition of the popular Lehi Historical Bus Tour.

Now included in the tour is a visit to the new Thanksgiving Point, the newly restored Stage Coach Inn at Fairfield and the newly restored Lehi Memorial Buildings, which now houses the Hutchings Museum in a space three times as large as the former museum.

Chartered tours can be arranged on any day, with bus pick-up anywhere in Utah, Salt Lake or Davis counties. Prices for chartered tours are \$21 per person for 30-39 people, or \$18 for 40-47 people. The cost includes a hot pioneer luncheon and entrance to all historic sites.

For more information, call Mellor at 768-8665 or 768-4578. ▼

*In loving memory of our SUP brothers  
who have recently joined their pioneer  
forebears on the other side of the veil:*

Lisle Adams, 88  
Mesa, Ariz.  
Mesa Chapter

Eldred C. Bergeson, 93  
Salt Lake City, Utah  
Salt Lake City Chapter

Ariel R. Davis, 84  
Provo, Utah  
George Albert Smith Chapter

Eldon Pace, 79  
Uintah, Utah  
Ogden Pioneer Chapter

Newel Palmer, 84  
Mesa, Ariz.  
Mesa Chapter

Bertram T. Willis, 84  
Salt Lake City  
Salt Lake City Chapter

*Pioneer rejoices in the lives of these good men, and extends its sympathies and good wishes to families and loved ones.*

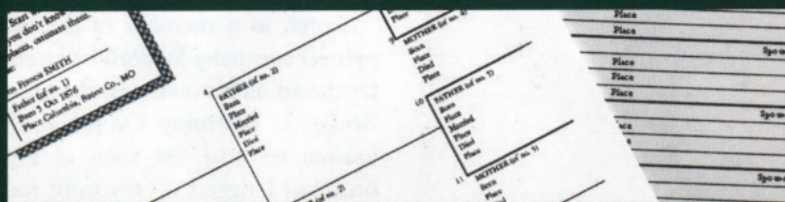
## Chapter Eternal



# New Members

Wayne Ayers (SC)  
 William E. Barlow (TP)  
 Franklin D. Bird (AL)  
 Arnold Bliss Boshard (GAS)  
 Joseph L. Bott (AL)  
 William H. Corry (PAL)  
 Gary E. Cramer (AL)  
 Monte L. Crosland (AL)  
 C. Albert Earl (BE)  
 John M. Fife (TP)  
 Dale J. Froelich (MUR)  
 N. Ray Gallup (USV)  
 F. Martell Grover (USV)  
 Gale C. Hamelwright (CM)  
 Harold L. Hansen (AL)  
 Richard F. Hendricks (MUR)  
 Hyrum Higham (MILLS)  
 B. Arden Hinton (AL)  
 Stanley R. Hofheins (AL)  
 Joseph Stanley Houston (HV)  
 Clint C. Jensen (USV)  
 Bud L. Johnson (USV)  
 Jerald R. Johnson (RR)  
 Louis D. Killpack (SC)  
 David M. Kimball (TP)  
 Victor M. Kimball (TP)  
 William Todd Knowles (AL)  
 David N. Lawrence Sr. (AL)  
 James W. Miller Jr. (ME)  
 Robert B. Moore (MILLS)  
 John M. Moulton (TMV)  
 Harold K. Nielsen (USV)  
 David H. Noakes (CENT)  
 Richard Alston Parmelee (CM)  
 Douglas H. Quayle (CM)  
 Benjamin H. Robison (CM)  
 Jerry C. Roundy (ESC)  
 Tom Rynearson (MUR)  
 Kevin R. Smith (GAS)  
 Alan C. Stephens (AL)  
 Edward G. Stoddard (SC)  
 Claude Sutton (AL)  
 Robert M. Taylor (USV)  
 David Lowell Terry (HV)  
 Clem J. Thompson (USV)  
 George Tonks (CM)  
 Kay Wilkins (USV)  
 John H. Woffinden Jr. (GAS)  
 Bryan N. Woolley (AL)  
 John M. Wunderli (TP)

You Know Their Names and Dates...



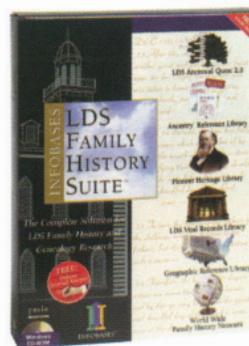
Now Discover Who They Were.



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# Wilford Woodruff, Fly Fisherman



As a young missionary in England in 1845, Wilford Woodruff went fishing with a 70-year-old man named Father Richard Smithies. Wilford watched him fish with an artificial fly, and called it “the greatest art in fishing ever introduced.”

Later, as a member of the vanguard pioneer company, Wilford had a chance to try the art on his own near the area of Fort Bridger in Wyoming. On July 8, 1847, his journal records: “As soon as I got my breakfast I rigged up my trout rod that I had brought with me from Liverpool, fixed my reel, line and artificial fly, and went to one of the brooks close by camp to try my luck catching trout. The man at the fort said there were but very few trout in the streams, and a good man of the brethren were already at the creeks with their rods and lines trying their skill, baiting with fresh meat and grasshoppers; but no one seemed to catch any.

“I went and flung my fly onto the [water]; and it being the first time that I ever tried the artificial fly in America, or ever saw it tried, I watched it as it floated upon the water with as much intense interest as Franklin did his kite when he tried to draw lightning from the skies. And as Franklin received great joy when he saw electricity or lightning descend on his kite string, in like manner was I highly gratified when I saw the nimble trout dart [at] my fly, hook himself and run away with the line. But I soon worried him out and drew him to shore; and I fished two or three hours including morning and evening, and I caught twelve in all. And about one half of them would weigh about 3/4 of a pound each, while all the rest of the camp did not catch during the day 3 pounds of trout in all, which was proof positive to me that the artificial fly is [by] far the best thing now know to fish trout with.” (*Journal excerpts from Susan Staker, Waiting for the World’s End, distributed on the internet by David Kenison*)

## Though the days on the trail were

often dull, there were other times when the excitement was almost more than the Utah pioneers needed. As Rachel Lee walked beside her wagon, delighting in the wind that cooled her a little as she trudged along, an unexpected gust of wind whipped her skirts into the wagon wheel. Historical writer Juanita

Brooks wrote that before Rachel knew it, her skirts were being “wrapped around and around the hub. She screamed for help as she tried to extricate them, but in an instant they were being drawn so tight that she could only grasp two spokes in her hands, her feet between two others, and make a complete revolutions with the wheel.”

The wagon finally stopped, and Rachel found herself almost right side up but still tightly bound to the wheel. Everyone gathered around, trying to decide how to get her loose. There was no question of cutting her clothing, as that would mean one less item for wear that she needed badly. It was decided that they would unhook her skirt and unbutton the petticoat, and by carefully slitting the placket, she could be pulled free. Her shoes were unlaced. Then, as one woman held a blanket to protect her from curious eyes, she was plucked from her skirt, petticoats and shoes “clean as though they were skinning the legs of a chicken.” Later the clothing was easily removed from the wheel, and in the privacy of her wagon, Rachel shook them free of wrinkles and put them on again. And as she took up her walk again, she kept a wary distance from the wheels. (*Kenneth and Audrey Ann Godfrey, “The Pioneer Woman,” Improvement Era, May 1969, p. 34*)

## Margaret Simmons Bennett Beck

remembers the last homemade cloth dress she had. “I spun the yarn,” she wrote, “Mother colored it, and John Naegle’s folks wove it. It was a good dress for five years or more, then it was pieced into a quilt, where it did service for at least 20 years longer. After one of these dresses was worn for best for a winter or two, it was turned upside down and inside out and worn for a few more years. When they got quite thin, we wore them to work in the summer, and then quilted the skirts for petticoats for winter again. How that homemade cloth did wear!” (*Chronicles of Courage, Daughters of Utah Pioneers, Vol. 6, 1995*) ▼

(If you have an amusing pioneer anecdote or an interesting pioneer tale that you’d like to share, we’d love to hear from you. Please sent your stories to Deseret Views, c/o The National Society of the Sons of Utah Pioneers, 3301 E. 2920 South, Salt Lake City, Utah 84109.)



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